Marable's Along The Color Line Page 3

Report on Oly "Social Justice and Equality" Page 4

No Excuse For Native-Image Mascots Page 6

News and Facts About Area Homelessness Page 8

WORKS IN PROGRESS

VOLUME 5, NO. 8 THURSTON COUNTY RAINBOW COALITION DECEMBER 1994 ■ FREE

"The problem with depending on a government is that you can't depend on it." Tony Brown

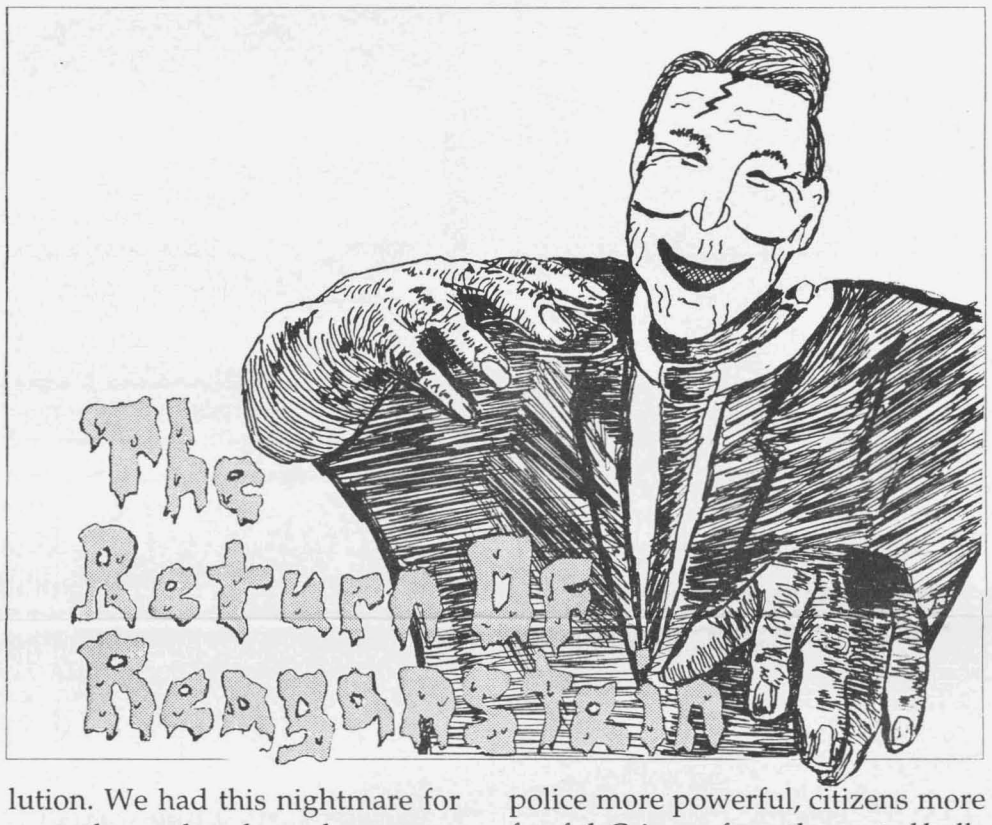
Election '94 — Back to the Future

Jerome Johnson

"Vote Republican—it's easier than thinking."
–campaign sticker, circa 1992

I had few (low) expectations of this election. I reckoned on Foley and Unsoeld becoming unemployed, and the heinous Proposition 187 passing in California. North would win in Virginia, Florida and Texass would be Bushwhacked and in Georgia, where they never miss a chance to lock up black folks, Zell Miller would ride "2 Strikes, You're Out" to victory. I made some other predictions, and I was mostly right—except for North and the Florida governor's race, thank God.

One thing about the Republicans: they're consistent. They always run on the same platform, even if by new candidates: more defense (offense?) spending, more law enforcement spending, Federal tax cuts for the middle-class and wealthy, Christian school prayer, legalized homophobia, no Choice for women. Severe reduction in AFDC, unemployment compensation until they're eventually phased out entirely (you heard it here first). In 1980, when this obscene agenda coalesced, we called it the Reagan Revolution. We had this nightmare for more than a decade, and now:



• We lock up and execute more people than any nation on Earth to fight crime. Sentences are harsher, police more powerful, citizens more fearful. Crime—from the muted halls of the CIA in Langley to the raucous streets of Olympia—continues unabated.

• We spend billions on "national defense." Most studies—including the Pentagon's—note that for the forseeable future there will be fewer wars and more "interventions", medium-to-low intensity conflicts like Haiti, Somalia, Rwanda or Bosnia. The studies concede that there will be a greater need for bullets, uniforms, gasolines, mess kits, trucks and other day-to-day combat material than ever—and personnel will be critical. Instead, the Republicans (and many clueless Democrats) appropriate money for B-2s which don't work, Seawolves we don't need and an attitude that alienates our friends and hurts (the wrong) people.

One thing about the Republicans: they're consistent. They always run on the same platform, even if by new candidates: more defense (offense?) spending, more law enforcement spending, Federal tax cuts for the middle-class and wealthy, Christian school prayer, legalized homophobia, no Choice for women.

• The old "we'll cut your taxes" bone sounds real good, until you realize that this is an old Reaganite con. Sure, federal taxes are cut (if you're wealthy enough)—but that means less money is there for the Government to pass on to the States for boring, unimportant, non-essential things like education, roads and bridges, jobs/job training, housing, school meals, public health, the environment...and more. That's why our local and state taxes go up so much so fast—to compensate for the "tax cuts" and "reduction in government" we think we're getting.

• The Republicans want to amend the U.S. Constitution to allow "prayer in public schools." The ostensible reason is "to bring morality back into our schools and life."

Well, *whose* morality?

(Continued on page 11)

VOX POPULI—In Spades

Greg Hohnholt

Yeah, I know. You're sick of interpretations of the election last November 8th. Tough crap. Read one more. You're not going anywhere, are you?

You faithful readers out there in liberal-land got creamed. Slade is warming up his chainsaw, and Linda Smitty can't wait to call out her troops to put you heathens in your place. The Contract on America will bring us back to the glory days of the Gipper, while the Pentagon drools and makes out its wish list for more "virtual reality" weapons like Star Wars. The CIA "old boy" network will put its transformation on hold indefinitely; pondering what new Third World country it can rape and pillage for drugs, weapons, and money laundering in '96. Every creep making six figures, pissed off over having to pay more taxes under Clinton's deficit reduction plan, have gotten their revenge through political contributions.

My conclusion? Rush Limbaugh is right. You (and I) don't get it. We're just a bunch of big government, big spending jerks driving this country down. After forty years of the New Deal, the G.O.P. deserves their rightful place in the sun. I've seen the light at last. Screw the homeless, screw you, deadbeat welfare bums, screw you, counterculture, wacko environmentalists. It's every man for himself, now, and by God, we're gonna see the cream rise to the top.

Slade is warming up his chainsaw, and Linda Smitty can't wait to call out her troops to put you heathens in your place.

Wanna join me? After all, the Republicans have a lot to offer. You know what the best thing about being a conservative is? You're always right, and you never feel guilty. You know, I have to admit that I first thought that Rush Limbaugh playing James Brown's "I Feel Good" was just a mite incongruous, but hey, it's all beginning to make sense to me now. It's downright soulful being a Republican. You don't have to be endlessly self-critical all the time, or feel shitty about being a white male. I don't have to read all that multiculturalism stuff anymore, or educate myself about how I'm a racist and a sexist bum. I don't have to do volunteer work, or write for leftist rags like *Works in Progress*. I can believe in the American Dream again, concentrate

(Continued on page 11)

Letters

Class, Race, And Economy

Dear Sir,

The article about Native Americans in the November issue was interesting but it doesn't seem to go to the root cause of the problem. The enemy is not the people who run the government, it is not the white man, it is not race. The real enemy since the occupation of the United States by the Europeans is the Capitalist Class. First, they send the missionaries, the land grabbers are not far behind. there is no wealth without land and the exploitation of labor from the mines to the finished product. The capitalist class with the blessings of the ruling class have always stole land by deceit, slavery and murder. There isn't a treaty that has not been broken if the capitalist wants land and the minerals. The capitalist class is not only the enemy of the Native Americans, but all who work for useful gain. We are all robbed of our land, time, effort, and much more is sacrificed on the alter of profit.

Even today there are primitive societies that have no word for "mine." There was severe penalties for anyone who appropriated the wealth that was owned by the tribe or village collectively.

Fortunately there is one way and one way only to rid society of the evil of capitalism. It is Socialism as advocated by Karl Marx (not communism which is state owned. The reason it collapsed in Russia was that it never was Socialism). the political party in the United States today is the Socialist Labor Party of America since 1891 PO Box 70517 Sunnyvale, CA 94086-0517.

All races will be needed to repair what capitalism has spoiled, robbed and exploited.

Yours truly,
Milton A. Poulos

Olympia Fellowship of Reconciliation

NINETEENTH ANNUAL CHRISTMAS PEACE VIGIL
PERCIVAL LANDING
SATURDAY, DECEMBER 17
from 12:00 noon to 1:00 p.m.

The annual vigil has become an Olympia tradition. Signs are provided, but participants may bring their own. Children are welcome. Refreshments will be served afterward at another location.

"During this season of Joy and Good will, let us set aside violence and militarism, which are the opposites of Joy and Good will," said Glen Anderson, vigil organizer. "The vigil provides participants and passersby an opportunity to pause to consider replacing the war mentality with a peace mentality. Peace is so much more consistent with the Christmas spirit."

ScHEMe Dance Benefit

Sat. December 3rd @ 8pm
TESC LIB 4300
$4 or free with clean, warm blanket

Ragged Rythm Posse, Reggae
Healing Feeling, Drum and Mirimba
And maybe more!!!

ScHEMe is the Sustainable Homeless Empowerment Movement. This event is sponsored by the Evergreen Political Center.

Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WORKERS IN PROGRESS

Jerome Johnson	Evelyn Montague
Zachary D. Lyons	Teresa Jennings
Pat Tassoni	Chris Russo
Greg Hohnholt	Sylvia Smith
Marie Smith	Dave Zink
Dave Campbell	

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Celebrate the Rainbow Coalition's 10th year in Washington State

The Washington State Rainbow Coalition presents

Rainbow Rhythms II - 1994

Friday, December 2 @ 7pm
Museum of History and Industry, Seattle
$15 in advance/at door

This multicultural musical/dramatic show will include:

Hosts: Nerissa Williams & Charles Owen
Features: Clay Pipe, Irish Folk
Nature Boys, Samoan Singers
Baneful Brew, Philipino Young Men Dancers
Righteous Rainbow, Children Choir
Urban Rythms, Adult Choir
Vi Hilbert, Elder of Upper Skagit Tribe

Refreshments served by Seattle Young People Project. Profits made will go to benefit SYYP.

Make checks payable to Washington State Rainbow Coalition, memo: RR II. Send to PO Box 893 Issaquah, WA 98027-0893.
More information call Nancy at (206) 392-8222.

Help Works In Progress celebrate four years in print!!!

❑ Subscription - $25

❑ Please mail to me

❑ Donation - $15

Name _____

Address _____

City _____

State _____ Zip _____

Send to: Works In Progress, PO Box 295, Olympia, WA 98507

WIP Schedule

WIP article submission deadline is:

Wednesday, Dec. 21

Also on that day, there will be a meeting at SPEECH (218 Fourth Ave) at 7 pm. Call 705-2726 for info.

Proofreading Meeting

Tuesday, Dec. 27 at 7pm
Downtown Timberland Lib

For advertising info call ad representative

Dave Campbell at 352-6132

Rates run approx. $7.50/inch

Discounts available

WORKS IN PROGRESS: PO Box 295 Olympia, WA 98507

Along the Color Line

Building Latino-African-American Coalitions

Dr. Manning Marable

The future of American democracy resides within this nation's multicultural population. At the center of our ethnic and racial pluralism is the growing relationship between Latinos and African Americans. Two recent events symbolized for me the prospects and possibilities for this dialogue between America's two largest groups of color.

This September, Concordia College of Moorhead, Minnesota, sponsored an educational form on "multiculturalism," featuring a debate between myself and Linda Chavis, formerly the highest-ranking Mexican-American in the Reagan Administration and an unsuccessful Republican senatorial candidate in Maryland. Chavis had established her reputation as a conservative critic of affirmative action, and a defender of the reactionary "English Only" referenda and legislation aimed at suppressing bilingualism. Before an audience of more than a thousand people, Chavis condemned the movement toward multicultural education as "divisive."

Chavis insisted that other ethnic and religious minorities, such as Japanese Americans and Jewish Americans, had successfully overcome discrimination without affirmative action policies. But her argument failed to take into account the historic specificity of how racism was constructed within America's economy and political institutions. For both blacks and Mexican-Americans, the pattern of inequality experienced by both groups was deeply rooted inside the system of power and privilege, reinforced by violence. Conservative minorities from Chavis to Clarence Thomas refuse to define racism as "prejudice plus power," because such a definition would point toward the fundamental transformation of the power structure of white America.

Half a continent away, in El Paso, Texas, I was invited to be keynote speaker for the annual awards banquet of the Black El Paso Democrats. Significantly, about one third of the more than 350 guests in attendance were Mexican-Americans. In my address, I reminded the diverse group that we collectively had to espouse a politics of multicultural cooperation, constructing bridges between neighborhoods and communities which appeared to be divided by culture, class, color and language, but which actually share basic common interests.

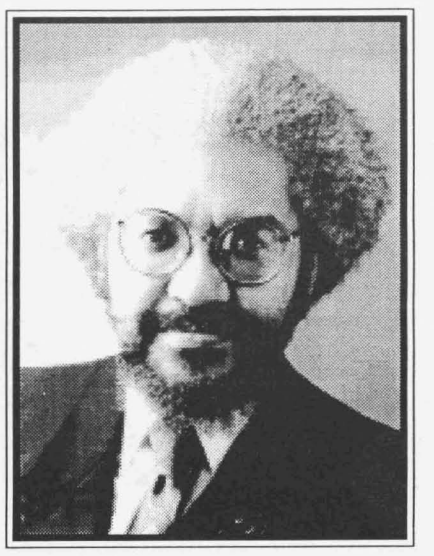
El Paso, Texas, has a Chicano community which represents 70 percent of the city's half million population. Yet relatively few prominent political positions are controlled by Mexican-Americans. An atmosphere of plantation politics and paternalism reminiscent of the pre-Black Power era still pervades Latino relations with the powerful but minority "Anglo"{ community in Texas, as well as elsewhere throughout the U.S. Latinos in most American cities register and vote at significantly lower rates than African-Americans.

El Paso, Texas, has a Chicano community which represents 70 percent of the city's half million population. Yet relatively few prominent political positions are controlled by Mexican-Americans.

However, black Americans would be making a serious mistake if we approach the Latino community as a "secondary factor" for multicultural political change and urban empowerment. Demographically, the Latino population now outnumbers African Americans in four of the ten largest cities in America—Los Angeles, Houston, Phoenix, and San Antonio. From 1980 to 1990, the Census Bureau reports that the Latino population surpassed African Americans in dozens of cities, including Arlington, Virginia; San Francisco and Pasadena, California; Las Vegas, Nevada; Providence, Rhode Island; Patterson, New Jersey; and Danbury and Waterbury, Connecticut. In New York City, where African Americans recently lost their control of city government with the defeat of David Dinkins last year, the ethnic configuration of local politics is being fundamentally changed by the massive influx of Latinos. In the 1990 Census, African Americans comprised 25.6 percent of New York City's population with Hispanics totaling 23.8 percent. However, since the Latino population is expanding at three times the rate of African Americans in New York, it is entirely possible that Hispanics already outnumber blacks in the city.

The immediate potential for Latino political power exist due to their heavy concentration in specific locations. Almost nine out of ten Latinos live in only ten of the nation's 50 states. Latinos already represent nine percent of the nation's population, compared to African Americans' 12 percent. Within less than 20 hears, they will surpass blacks as the dominant nonwhite minority group.

Now is the time for African American leaders to take steps to



reach out to Latinos, especially the powerful Mexican-American community in the southwest. Blacks and Latinos usually share identical interests and goals on a host of issues: health care, job training and employment opportunities, education, affirmative action, housing and social services. Both groups benefit from a civil rights agenda; both are overwhelmingly working class and urban people. Black Americans must recognize the ethnic diversity within the Latino population, the major political and social class divisions which separate the largely Republican Cuban-American community of south Florida from the mostly liberal Democratic Dominican and Puerto Rican neighborhoods of Harlem. We must learn to articulate an agenda for black empowerment which simultaneously respects and listens to Latino interests. We must remember that both communities contain their own conservative elements—such as Linda Chavis and Thomas Sowell—who reflect the growth of Republicanism and class elitism inside both groups.

The problem of the twenty-first century is the problem of the "new color line'—whether blacks, Latinos and other people of color can overcome their differences to construct a new democratic, multicultural majority in America.

Dr. Manning Marable is Professor of History and Political Science and Director of the Institute for Research in African-American Studies, Columbia University, New York. "Along the Color Line" appears in over 275 publications and is broadcast by 75 radio stations internationally. ◆

KAOS

Olympia Community Radio 89.3 FM

Breakfast Special

Monday - Friday 6 - 9 a.m.

~featuring~

Monitor News, National Native News, Crossroads, the weather, event calendars and KAOS' unique diverse musical offerings.

For a free program guide,
call 866-6000, extension 6894

Tell our advertisers you saw their ad in WIP!!

ALWAYS SAFE & LOCK, inc.

* Locks / Safes / Doors
* Doors & Frames
* Foreign and Domestic Auto Locks
* Fire Extinquishers
* Guaranteed Keys

301 West 4th 357-8500 & 800 Sleater-Kinney 458-8500

REPORT ON "SOCIAL JUSTICE AND EQUALITY IN OLYMPIA" CONFERENCE

Larry Mosqueda

On October 8, 1994, over 120 progressives met in Olympia to network and to build bridges between themselves and to discuss better methods for organizing for a better future. The meeting was the result of several months of planning by up to thirty activists who came to consensus about the overall goals and purposes of the event. The theme of the conference was "Social Justice and Equality in Olympia: Local Struggles in a Global Context."

The organizers had four basic goals for the conference:

1. To encourage intercultural, international, and intergenerational solidarity, empowerment, and self-determination.

2. Challenge marginalization of the young, impoverished, elderly, people of color, women, and sexual minorities.

3. Challenge official sanctions, e.g., police harassment, anti-panhandler ordinances, and discrimination against youth and the impoverished.

4. To work for an Olympia that is inclusive, equal, and just.

Among the sponsoring organizations of the conference were the Olympia Movement for Justice and Peace, The Fellowship of Reconciliation, SCHEME, Media Island, The Thurston County Rainbow Coalition, *Works in Progress,* Bread and Roses, Fair Budget Action Committee, St. Michael's Social Justice Committee, SPEECH, Leonard Peltier Support Committee, Olympia Farm Workers Justice Committee, Cuba Friendship/Pastors for Peace, Mexico-Chiapas Solidarity, Labor Center at TESC, GUASO, Stonewall Youth, and Social Responsibility Committee/OUUC.

Such a diverse group of people and groups generated a great deal of analysis, experience and visions for the future. It was agreed that the conference was a success in that it brought many progressives together for the benefit of present and future work. It was also agreed that dialogue should continue on a regular basis. At the end of the day, the conference participants decided to have another comprehensive and expanded meeting in October 1995.

Two other specific agreements were made:

1. To work for the establishment of a political cultural center in Olympia. A subcommittee has begun discussion on this topic. (The subcommittee is open to all interested persons. Their next meeting is December 13 at 8:00 p.m. at the Timberland Public Library.)

2. To have an informal interim potluck meeting for the participants, tentatively scheduled for Saturday, February 4th.

The rest of this article constitutes the informal minutes of the different sessions and workshops. None are necessarily a consensus of all the participants but give an indication of the brainstorming and thinking of the various individuals.

During the morning panel discussion, the group heard from Helen Lee, Letitia Flynt, Anna Schlect, and Gary Wessels-Galbreath. Helen Lee discussed the decline of the U.S. economy as the U.S. government works against the interests of the U.S. workers and in the interests of U.S. and foreign corporate interests.

As a representative of the labor Center at TESC, Helen discussed the attacks on labor and the potential for the future. Letitia Flynt gave an excellent presentation on the homeless situation in Thurston County and especially the work of SCHEME in combatting this problem — both on the individual level and on the systemic level. Anna Schlect made the connection between the economy and social problems and sexual and domestic violence. Anna also noted that domestic violence is not only the purview of the poor but crosses class lines. She noted the "domestic terrorism" that many women live with each day. Gary Wessels-Galbreath of First Peoples of TESC noted the connections between the progressive struggles and the continuity of resistance of the indigenous populations of the region. He cited specific struggles in the fight against cultural appropriation and also resistance to racist stereotypes that are encouraged by the use of native people as mascots for sports teams — from the high school level to professional teams.

Several workshops were held throughout the day. The purpose of the workshops was to identify the issues, the problems, and to identify current and possible forms of resistance. At the plenary session at the end of the day, several of the workshop participants gave detailed reports on their brainstorming work and conclusions. The following is a summary of their reports.

The Political Cultural Center

group generated these ideas:

- A need for a democratically collectively run gathering place.
- All ages and cultures should be welcome.
- There should be space for artwork, literature, performances,

(Continued next page)

Environmental Justice Notes

by Greg Starling

I. Difference between "mainstream" and alternative environmental groups

Mainstream environmental groups

- Mainstream groups tend to be mostly white and privileged.
- Orientation is towards conservation, habitat protection, pollution control.
- Social issues are ignored or only addressed indirectly.
- Organizations tend to have a hierarchical structure, most often dominated by white males.
- People of color have felt excluded.
- Some mainstream groups have charged people of color with being anti-environmental.
- Some mainstream groups have been charged with racism, and have promised to improve.
- The work of mainstream environmental groups IS important and has benefitted the environment.
- 'Not in my backyard' approach has often pushed polluting industries away from privileged communities and into communities with less privileges, causing disproportionate pollution in working-class and people of color communities.

Alternative environmental groups

- New groups have emerged that integrate social and environmental issues.
- Workplace and community environmental issues are a focus.
- Environmental racism is a focus.
- Leaders often are women and organization structure tends to be less hierarchical.
- Environmental issues are approached within a social justice context.
- Approach is 'not in anybody's backyard.'

II. Definitions

Environmental Justice

Environmental justice is achieved when all of the people who are affected by environmental decisions have equal control over those decisions.

Environmental Racism

Environmental racism is 1) the institutional policies and decisions about the environment that disproportionately and negatively affect communities of people of color without their consent, and 2) the personal attitudes that enable those policies and decisions.

III. Effects of Environmental Racism

- The "habitat" of less privileged communities are endangered.
- People of color are restricted to older houses with lead paint result in higher levels of poisoning of children.
- Over-crowding, stress, violence are environmental factors that reduce life expectancy.

IV. Environmental Racism in the Northwest

- Major polluting industries in the Northwest require massive amounts of electrical power.
- Dams that were built to provide that power not only threaten salmon with extinction — Native Americans who lived and fished the Columbia River were decimated.

V. Environmental Justice and the Clinton Administration

Thanks to the hard work of environmental activists, the Clinton Administration was pressured into signing an Administrative Order on Environmental Justice. The practical result is the creation of an EPA Job Position in each of the ten Federal Regions that is dedicated to addressing issues of Environmental Justice. This is not much, but it is a start.

VI. Contacts

- Northwest Power Planning Council (concerning power generation and salmon habitat) call 1-800-222-3355 to comment
- Charles Howell, Department of Energy 956-2000
- Environmental Resource Center, TESC 866-6000 x6784
- Community Coalition for Environmental Justice (Seattle) 1-206-382-7007

(Conference, continued)

meetings and general socialization.
- Could include small independent concessions and childcare.
- Seek creative funding/subscriptions/grants.
- Possibly (explore) paid coordinator as well as volunteers, internships, etc.
- Based on broad community coalition.

The "Fighting the Right: The Gay, Lesbian/Bisexual Movement" group discussed the needs and resources in the battle against the right. Among the needs listed were:
- A progressive directory.
- Progressive church resource list (to fight the "radical" religious right).
- A regular column in the *Olympian*.
- Social connections.
- Learn some of the organizing techniques of the religious right.
- Identify sympathetic educators.

Among the resources listed were:
P-FLAG, KAOS, Ch. 3 (potential), *WIP*, Hands Off Washington, AFSC, in Seattle and Portland (especially gay and lesbian programs), Computer networks.

The group looking at **Third World Struggles** also examined the needs and resources available for work on Latin American issues. Among the needs were:
- More information on the interconnections of the impact of the World Bank and the IMF on the Third World.
- A directory of social change.
- A public forum on Haiti.
- A need to write newspaper columns.

Among the resources cited were:
- The experience of anti-war activists in Olympia, such as GUASO, CISPES/CAAC, Pastors for Peace, the Thurston County/Santo Tomas Sister County group, and Chiapas solidarity.

The Networking group identified the following issues to work on:
- A phone tree.
- A comprehensive calendar.
- Community dinners or shared meals.
- An annual conference.
- Skill building.
- A radical political party.
- Community computer network.
- Speaker clearinghouse.
- Run activist for public office.
- Solidarity rather than unity.
- Utilize FOR meetings.

The resources identified were:
- Media Island, TCTV, Sustainable Community Roundtable newsletter (potential), *Works in Progress*, Rainbow Coalition

The Farmworker Justice Committee workshop continued its ongoing work in supporting the UFW of Washington and discussed methods of making its boycott of Chateau Ste. Michelle more effective.

Among the specific issues discussed was the annual wine tasting festival at St. Martin's College where the administration refuses to uphold its moral responsibility to stand with the workers.

The Homelessness workshop built on the excellent presentation by Letitia in the morning and explored alternatives for working on this issue. (See page 8 for her presentation in article form.)

The Racism in Olympia workshop explored a variety of issues including the diversity in the community and the need to intensify anti-racist work.

The Economic Justice group explored the relationship between the decline of the power of organized labor and the need to intensify the struggle for organized labor and how to better articulate economic justice issues.

The Violence Against Women group explored specific issues such as the need to support Safeplace and other organizations that specifically benefit and empower women.

The Native Struggles group explored the complexity of the issues that impact current native people, especially issues around treaties, sovereignty and the fight to free Leonard Peltier. The Peltier support needs to be intensified in the near future since Clinton is considering the pardon issue.

The Environmental Justice group provided detailed analysis and notes. See sidebar on opposite page.

As indicated in the opening of this report, the conference was a great success. Bridges were constructed, networks were built, lessons were learned and more effective work and organizing will result.

The participants are looking forward to an even more effective meeting next year and more importantly, a more just Olympia and society as a result of our continued struggles. ◆

Community Effort For Equal Access to Land

Marvin Saillard

I believe that we should make a community effort to see that our community land is used to benefit the community instead of for land speculation to benefit the landowner and detract from the community. I believe that this requires a change in philosophy about our system of taxation.

Every tax on labor, capital. homes, buildings, improvements, businesses, occupations, and sales is a dis-incentive tax which discourages production and raises prices. All of these taxes should be replaced by an incentive tax which collects the community-created rental-value of land as public revenue, thereby giving landowners the incentive to put the land in our community to the best use suited for its location.

There can be no community jobs without access to community land. The more efficiently we use our community land, the more jobs there will be in our community.

Landowners should be encouraged to contribute toward community improvement. Any landowners who choose not to use their land to its full potential will need to sell to someone who will. Selling idle and underdeveloped land will eliminate the artificial scarcity of valuable land, and will bring the market price down from an inflated to an affordable level.

There can be no community jobs without access to community land. The more efficiently we use our community land, the more jobs there will be in our community. Land speculation creates poverty and homelessness. We get used to seeing the homeless and unemployed (idle hands), and we grow accustomed to seeing idle and underdeveloped land in downtown Olympia, but we fail to see the connection between idle lands and idle hands.

Products are valuable because someone produced them, and someone else wants to buy them. No one produced the land, therefore, no one should be able to sell the land at a profit. Land has value because no one can live without access to land. Since we all have an equal right to live, the community-created rental-value of land should be collected by the community government as public revenue to finance the government of the people, by the people and for the people.

Speculation in land, and the privatization of the rent-of-land, creates unemployment for those who are denied access to land, and provides unearned incomes for those who collect rent-of-land from land-users by charging them for permission to use the land which Mother Nature gave to all of us.

Control of land has always meant control of wealth, and every war in history has had the control of land and people as its basic purpose. Let us make peace and prosperity by collecting the rent-of-land as public revenue from anyone who is willing and able to make efficient use of our land for the benefit of themselves and the community.

Marvin Saillard is a member of the Washinton Georgist Association. ◆

"The great turn stumbling blocks into stepping stones on the way to a singular achievement."

– Gilbert Ware

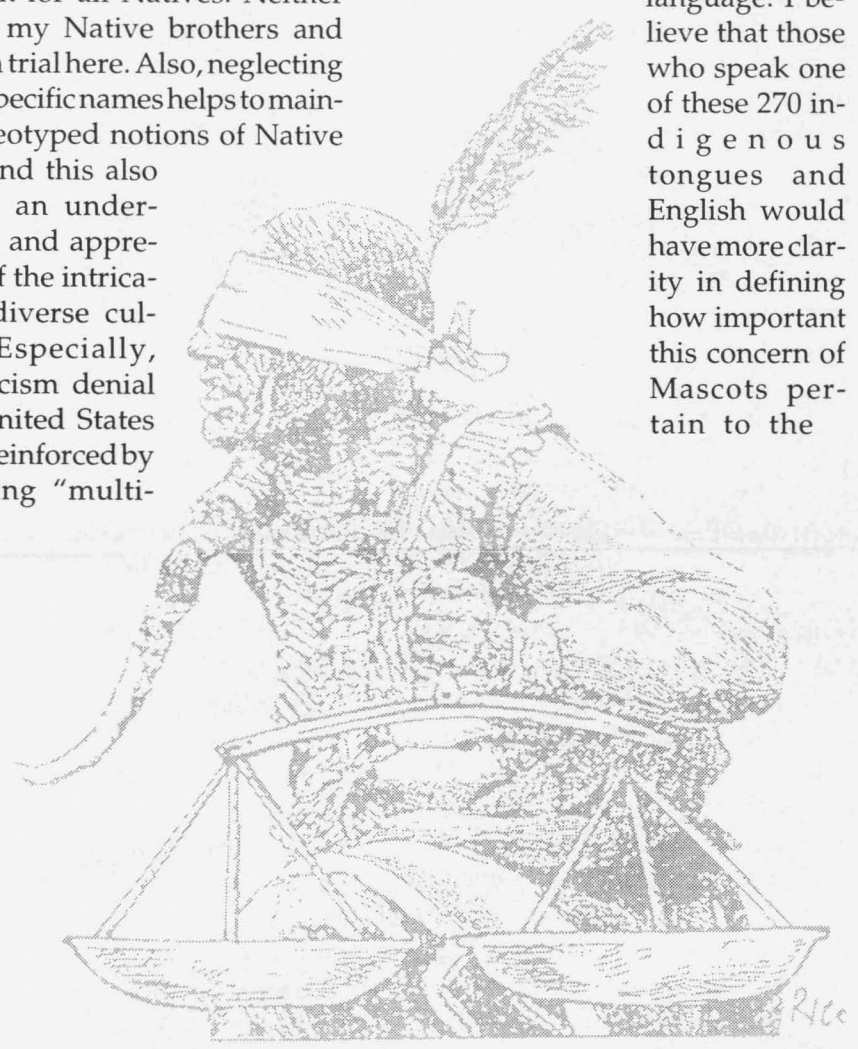
the WASHINGTON FEDERATION OF STATE EMPLOYEES AFSCME • AFL-CIO

Make Your Impact On The World!
Join the Washington Federation of State Employees Today!
AFSCME • AFL–CIO
PO Box 105 Olympia, Wa 98507 Phone 943-1624

No Excuse for Native-Image M

Tiokasin Veaux

I am first and always, for your understanding, "indigenous" or "Native" or "Indian"; questionably second is the tag of being `american'. I speak from the experience of being a Lakota for all my life, and not just something recently discovered. I will be primarily be responsible for my words, knowing that I have the responsibility to answer to my living Lakota elders. If an "Indian" speaks, the words are usually misconstrued into a homogenized american view of all Natives. I do not speak for all Natives. Neither am I or my Native brothers and sisters on trial here. Also, neglecting tribally specific names helps to maintain stereotyped notions of Native people and this also impedes an understanding and appreciation of the intricacies of diverse cultures. Especially, when racism denial in the United States is being reinforced by celebrating "multi-culturism", a term I redefine as "multi-colorism", for when there are `people of color' defined in hyphenated terms such as Asian(HYPHEN)american, African-americans, Native-americans, and so on..., then, who then are the americans?! So then the difficulty of this new, rather old development of multiculturism, makes intervention by indigenous people of Turtle Island more inconsistent. American society (which as Natives we must remember) originates from an outside source, and to lend the ear to the common thought, the common good of a nation so as not to disrupt the ten commandments of this so-called democratic institution continent called the United States of America, is exactly the `american' thing to do.



I quote John F. Kennedy, 35th president - "The Indian - for a subject worked and reworked so often in novels, motion pictures and television, American Indians remain probably the least understood and most misunderstood Americans of us all."

Indians defy any single description. Today, we share no common language and are as different from each other as there are nations, 500 in the lower 48, and 200 in Alaska alone. So when we discuss the tip-of-the-iceberg topic of MASCOTS, we need to remember that we are talking about as many definitions as there are tribes and languages, but there is only one language that premises the 270 indigenous languages still spoken by First Nations people, in this country, and that is the language of English, and the simple truth remains, it is a foreign language. I believe that those who speak one of these 270 indigenous tongues and English would have more clarity in defining how important this concern of Mascots pertain to the struggles we have endured.

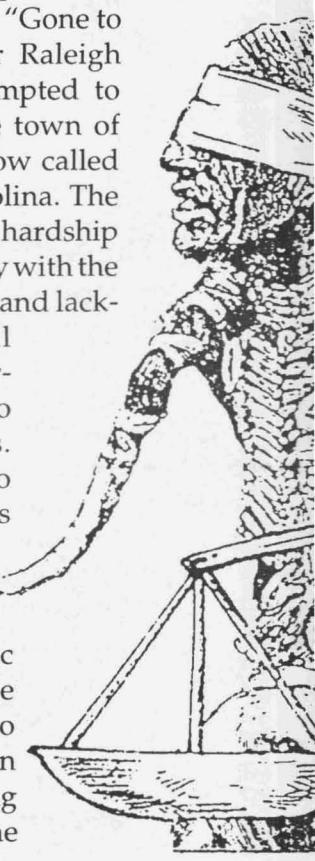
When people, such as politicians, historians, authors, media, Christian fundamentalists and even your next door neighbor are defining "mascots" as honoring a culture, heritage, religion, and race; remember their connections as americans to their past, and their legacy, and the displacement of our values with american values, that are still imposed. Yet, the indigenous have adapted to survive, *not adopted*, but in adapting, we have not given up those things that make us unique, the sacredness within that will always remain apart from mainstream america, in a unique land where the four races of humankind have come together. Today there are thousands of Native people living on their ancestral lands, practicing ancestral ways and values. Leave them in peace.

There are also those Indians you meet, who have been assimilated into mainstream america, accepting the modern ways because it means survival. It is also not hard for the media to find Indians who have been totally assimilated, and I think it is wrong to use these assimilated Indians to be used as spokespeople for the many thousands of Indians who have not assimilated. You must understand that an assimilated Indian is one who has lost his or her culture, spirituality and identity as an Indian. In the past, as well as today, these assimilated Indians were the ones used by the government, churches and greed to subvert and destroy tribal sovereignty, spiritual traditions, and the grassroots beliefs of traditional Natives. They did so believing it would make the life of the Indian better, and in one aspect of materialism, it probably did. These assimilated Indians may never understand what they are giving up for material gain, believing it is for our own good. For those Indians who would sell their spirituality, for material gain, there is exchanged the great honor of having survived 5 centuries as a distinct people with a spirituality that was given to us from our ancestors and has never died, and need not be reborn vs. the illusion of life through materialism. It is not hard to understand why others find it difficult to understand why we cannot, and will not, separate our past from our present and our future, the spirit does not divide, nor fragment, it is one. *Please don't hold this assimilated Indian up to the rest of us, who have grown up Indian, as an example.*

Indians defy any single description. Today, we share no common language and are as different from each other as there are nations, 500 in the lower 48, and 200 in Alaska alone.

The mainstream media's image of an Indian has always been a view of amalgamation, specifically when classed into the generics of being a minority. Although, as First Nations share minority characteristics with other minority groups the differences distinguishing us from the other groups greatly exceed the similarities. First and foremost, tribes are indigenous to the U.S. while all other individuals and groups are immigrants. Second, the concept of "tribal status" is unique to Natives, unlike liberalism, which celebrates individualism and individual rights. The concept of "expatriation" (which is to force oneself or someone else to live away from one's own country) is uniquely relevant to tribes because of political status. The reality is that Constitutional protections are still precise, if not always enforced, for all other groups, Asian, African, and Hispanic americans, and women now share a general citizenship status. Although, individual Indians were unilaterally enfranchised in 1924 (through forced citizenship) and earlier, by treaty provision, we Indians retain triple citizenship: tribal, federal, state, and are aware that treaty sanctioned tribal rights, collective sovereign rights, aboriginal land, etc., may be erased by congressional action or executive decision. Natives still stand outside the protection of the Constitution as tribes and only have partial protection as individual (american) citizens. Today we face non-protective laws established by the common law of non-native peoples who imposed their societal common laws on Native thought rather than accepting and acknowledging that we already had these "common laws" for our First Nations. Also, as Indians we have been forced to live within a political/legal no man's land from which there seems to be no possibility of freedom.

Where does the issue of MASCOTS attach itself to the identity of Indians? Since the U.S. is following the well-established European traditions of plying their assumptions of authority, while assuming that law is a proper instrument in imposing its particular vision of truth on the Indian. Case in point is a scenario from the book "Gone to Croatoan": Sir Walter Raleigh (English) in 1587 attempted to colonize and settle the town of Roanoke, in what is now called the state of North Carolina. The Raleigh colony suffered hardship because of unfamiliarity with the land, short on supplies and lacking general survival skills, sent their governor, John White back to England for supplies. Upon his return to Roanoke, he found his fellow colonists vanished and his settlement in ruins, with only a cryptic carved into a nearby tree saying -"gone to Croatoaon." Croatoan was Indian tribe living nearby. Here is what the colonizers, even today, don't want us to know or remember and hope we as Natives will forget. The reason for the cryptic carving was to tell the returning colonists that they went to live with the Croatoans to ensure their survival. The Croatoans were human, and took in these starving people, and showed them kindness. Americans today believe that the remain-

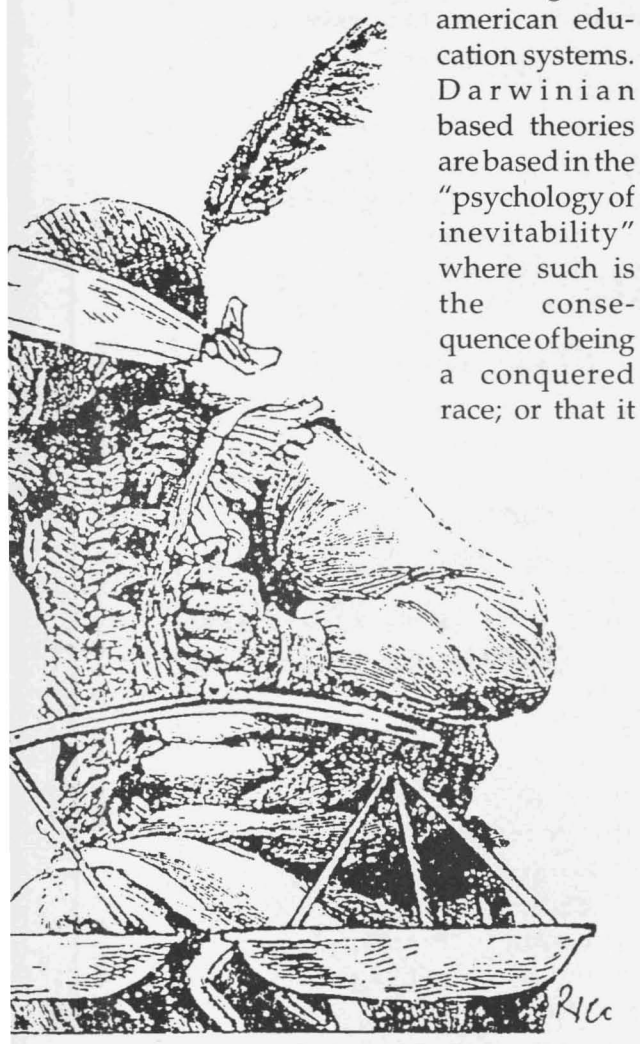


Mascots

ing colonists were killed off by the Indians. Thus, a continuing imposition of the truth led to this passage quoted in the "Declaration of Independence" some 200 years after the failed colony at Roanoke, which americans and some Indians celebrate: "...domestic insurrections [uprisings] amongst us, and has endeavored to bring on the inhabitants of our frontiers the *merciless Indian savages,* whose know rule of warfare is an undistinguished destruction of all ages, sexes, and conditions." Since the colonists arrival, the Native have been seen as savages and third class citizen in our own land; less than human and an impedance to growth and progress. The history of american relations with Natives through the years is sometimes written as if there is no coherency on the Native's part, with the government chasing after their own settlers to protect them from the Natives.

Most foreigners, from other countries that have been colonized by others (African nations) look upon america as a nation with two faces. One face shown to the world is a land of democracy and freedom, the other shows its' indigenous people as uncaring, greedy, dictatorial and oftentimes racist.

Indians will not disappear, surely not through Darwinian based theories taught in american education systems. Darwinian based theories are based in the "psychology of inevitability" where such is the consequence of being a conquered race; or that it would be just a matter of time that the Indian would completely assimilate into mainstream american society that is convinced of its' own superiority and persuaded by the validation of its goals.



Re-education will improve the portrayal of Natives, but not with the use of Indian mascots, nicknames and other images defined and displayed as a "tomahawk chop" which is and act of cultural violence whether used for entertainment, comical or symbolic purposes, this imagery degrades Native cultures and distorts our childrens perceptions of self and community.

Naming a football team "Redskins" after the color of a people's skin is not racist? Jack Kent Cooke, owner of the Redskins considers the name as complimentary to the Indian people. What has skin color got to do with culture or spirituality, or honor, dignity, integrity, sincerity and pride, let alone being complimentary??????!!

I have a four year-old daughter, Wicahpi mani, who rides the public transit with me from time to time. One day we boarded the bus, politely saying our 'hellos'to the bus driver who was black and to four elderly white ladies, who commented on how happy my little girl seemed and that I must be teaching her good values. I then thanked them for their compliments and took a seat behind the ladies, as they made Mani curious. After a few minutes, the bus driver came to a stop light, after the light turned green, he entered the intersection only to come to a screeching halt, narrowly missing a speeding car. The sudden stop jolted the riders into catching themselves or picking themselves up off aisle floor. The bus driver then made sure that everyone was not injured, especially the elderly ladies, who then began joking with the driver about "not riding the bus when he drives ever again" or "that certainly was a wake-up call." But the one comment, that my daughter seemed to remember, was "don't ever let us catch you driving like a 'wild Indian' again."

I will always remember those smiling faces who compliment us in one breath, and then in the next gave to my daughter an image of who she was as a Lakota, as an Indian. Her question in response was "Ate? Aren't we Indians? What's a `wild Indian'?"

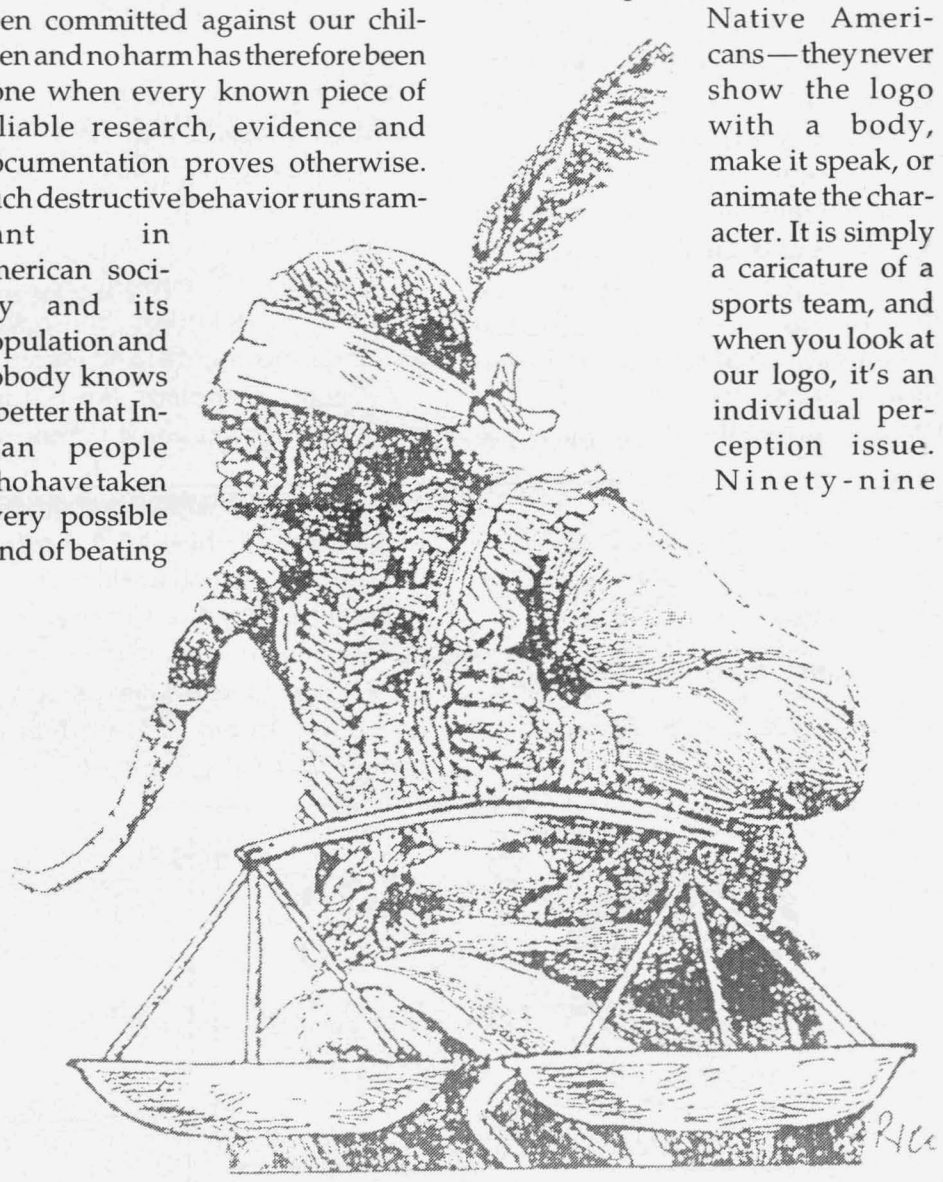
In the state of Minnesota, exactly 54 offending schools using Indian mascots, names and symbols since the roaring 20's -derived names associated with Indians and have represented more than 20 schools, giving the "Indians" a third place standing in most used team names statewide; while more than a dozen teams called themselves "Warriors," a half-dozen were known as "Braves," others in tow were the "Chiefs", "Mohawks" and "Redman." Half of those Minnesotan schools since 1988 have changed their team names. The remaining 27 errant schools, seem to lack any sense of direction of right and wrong, except for those Indian parents who first raised the issue.

Reports from across the nation show that the danger, the terrorism Indian people normally live within, a world automatically negative against them, grow substantially when Indian youth or adults bring issues of abuse or negligence into visibility in schools and communities fostering negative Indian images. Indian people get even more cruel abuse for voicing the truth as local reprisals heighten the warfare on Indians. Our children are quite often the targets of assaults, verbal, physical or otherwise.

Saying that these 'innocent', well-meaning things in american society

Naming a football team "Redskins" after the color of a people's skin is not racist? Jack Kent Cooke, owner of the Redskins considers the name as complimentary to the Indian people.

DO NOT DO harm to Native children ranks with DENIALS among abusive parents and criminals in dysfunctional families and in destructive behavior throughout american society that these genocidal crimes and abuses have not been committed against our children and no harm has therefore been done when every known piece of reliable research, evidence and documentation proves otherwise. Such destructive behavior runs rampant in american society and its population and nobody knows it better that Indian people who have taken every possible kind of beating and abuse again and again. And this very mind-set of denial, mental state and behavior pattern motivates non-Indians in america, who immediately hate Indians for asking for or exercising their treaty, fishing, and hunting rights guaranteed by Indian sovereignty and the constitution. In america, you always hate the ones you have hurt the most. Temper tantrums can be physical, vocal or completely silent.



Last but not least, is one for those who don't mind Indians as mascots, and find it as a way of keeping Indian culture before the public. A quote from Bob DiBiasio, Director of Public Relations, for the Cleveland Indians. Dibiasio stressed "that the Cleveland Indians' logo is not meant to depict real, flesh and blood Native Americans—they never show the logo with a body, make it speak, or animate the character. It is simply a caricature of a sports team, and when you look at our logo, it's an individual perception issue. Ninety-nine point nine percent of the people who look at our logo think Cleveland Indians baseball. They don't think of the Native American culture." ◆

Not everybody's Holiday
is Merry and Bright
The Crisis Clinic of Thurston/Mason Counties
are there for you 24 hours a day - 7 days a week.
If you need someone to talk to , we're here
and we care.
Call 352-2211
Long Distance in Thurston/Mason County
call 1-800-627-2111
Teen care line 352-3322
The Crisis Clinic of Thurston/Mason Counties
A public service announcement provided by Works In Progress

It Is Cold, But Is It Cold Enough To Warrant Bringing The Homeless Indoors?

Letitia Flynt

Now, with temperatures in the 30s, homeless people in Thurston County are still forced to sleep in cars, in the woods, or in alleys, due to the lack of emergency respite shelter space.

The nature and size of the problem:

Twenty percent of households in Thurston County are living in poverty, making less than 1/2 of the median income for Thurston County, or under $15,488 a year.

With Thurston county's population at **161,238** people, that means that **32,247** people are living at or below this income level. Over half of those or **15,000+** people are living at or below 30% of the median income, with incomes of less than **$9,293 per year, gross.**

There are currently **1,249** households on the waiting list for section 8 housing with the Thurston County Housing Authority. **840** of these households, signed up during the one month application window that was open this past May.

We can only speculate how many households would have come forward if this window of time had been longer or well publicized. However, it doesn't matter anyway because the Housing Authority has only a limited number of section 8 vouchers to allocate. In July of '94 the number of vouchers available was **662.**

The last time the Housing Authority was allocated more vouchers was in **1992** (under a special allocation) and Thurston County Housing Authority gained **39** vouchers. Since that time the Housing Authority has applied 3 or 4 times and been turned down each time. This is because of the competitive nature of the funding process. Larger jurisdictions are able to show an even greater need than we can, and are consistently able to win this funding.

All of the low income housing building projects that have been funded locally in the last few years have been for people living at 60% or more of the median income. So all *"low income"* housing recently developed was built for those with an annual income of **$18,586 or more.**

So your tax dollars are putting more commercial housing units on the market. However, the households living at this income level **(60% and above) do not show a shortage of affordable rental units available to them in Thurston County.** Federal income guideline say that it is reasonable to expect a person or household to pay 30% of their income toward housing costs.

Bottom line? Without subsidies, this leaves **32,247** people completely out of the housing market as far as the rental unit cost and income guidelines go.

15,000+ people are living at or below 30% of the median income, with incomes of less than $9,293 per year, gross....all "low income" housing recently developed was built for those with an annual income of $18,586 or more.

The Thurston County Housing Authority Estimates that the homeless population for the county is 3,400 people. Obviously there is a serious shortage of affordable housing in Thurston County.

Solutions

We need to encourage the wise spending of our housing tax dollars. We need innovative architects, builders and financiers to overcome the critical shortage of affordable housing. We need to look at using different and recycled building materials, and constructing smaller yet effecient and pleasing homes. Most of the world lives in far smaller homes than we do. We need to make it reasonable and attractive for people to remodel and convert unused spaces for housing, rather than gobbling up the landscape.

We do not lack ideas or creative minds to overcome the problems we face, including the housing shortage. So what is missing? The commercial and political will? The profit motive? Perhaps people just need a chance to do for themselves. If people are provided with the opportunity of their life energy being rewarded rather than torn down before their eyes, they will be working with joy, creativity, and pride.

Call 352-5780 or 705-0790 with Questions or write EMERGENCY HABITAT, P.O. BOX 1795, OLYMPIA, WA 98501. ◆

SINGLES ONLY
PERSONALS CLUB
NO "900" Number !
NO Per-Minute Charges !
- Unlimited Messaging -
ONLY $14.95 PER MONTH !
For more information call
438-3705, Box 3100

Buffalo Sign Co.
106 N. Water
Olympia
Quality Signs Since '76

THE INDIAN WAY
Fine Arts Gallery & Trading Post
Indian Owned & Operated
211 E. 4th Avenue
Olympia, WA 98501
(206)705-8918
Michelle Aguilar
Owner
Deanna Gunnyon
Owner

HEALTHY Pizza
Tmamas
120 N. PEAR OLYMPIA, WA 98506 • RESERVATIONS 943 - 9849

Fast Food
That's Good For You...
Olympia Food Co-Op East
Salad & Sandwich Bar
Open 11:00 - 7:00 Daily
Two Great Stores to Choose From --
Westside: 921 N. Rogers, 754-7666
Eastside: 3111 Pacific, 956-3870
(Right Next to Boone Ford)
The Olympia Food Co-op
Olympia Food Co-op
Locally Owned and Operated by
Your Friends and Neighbors
Open Everyday * 9 AM to 8 PM!

Homeless News Briefs

Many homeless still without shelter, SCHEMe fractures, new shelter group formed, Nightly vigils held at Federal Building.

Greg Hohnholt

It's cold and wet out in Olympia, and many people, particularly single men, have no refuge from the elements to turn to. Nine months after the closing of the First Baptist Church's Men's shelter and the encampment at Sylvester Park, this community has yet to gauge the effects of its failure to establish a shelter alternative to the Salvation Army. While there's both good news and bad news, for those on the street, it's only bad. Bottom line: still no shelter. Still, I'll try to give you both sides of the story and throw in some history to clarify the issue for the new folks I've seen down at Bread and Roses lately.

... it says something about our community's priorities when we consider imposing a $400,000 tax levy so that local merchants can make money, but can't even get $15,000 and an empty building together so that other human beings don't freeze to death. ($15,000 is the estimated operating expenses for a six month shelter, according to Emergency Habitat.)

Still no shelter—how many care?

There is considerable evidence to suggest that Olympia's mainstream population think it is O.K. to risk the lives and health of some 100 or more men that do not fit the Salvation Army's shelter criteria. For example, the Homeless Services Committee, after failing to establish additional "specialty shelters" as they originally proposed back in February, is not planning to meet again until some time next month. Presumably, these civic leaders are of the opinion that these men are expendable, and can live through the cold of December and early January without concern.

There's more. Judging from the November 15th City Council meeting I attended, homelessness is a "non-issue," with a significant percentage of politically informed Olympia residents more concerned with whether the Farmer's Market gets funded or not. In my opinion, it says something about our community's priorities when we consider imposing a $400,000 tax levy so that local merchants can make money, but can't even get $15,000 and an empty building together so that other human beings don't freeze to death. ($15,000 is the estimated operating expenses for a six month shelter, according to Emergency Habitat.)

What's being done-two strategies

On the plus side, there are two groups working toward getting some kind of shelter established, despite what would appear to be widespread indifference. Each group has a different constituency and a different strategy.

First, however, some history. These two groups were, until recently, unified into one group called the Sustainable Community Homeless Empowerment Movement, or SCHEMe. The other nonprofit group is called Emergency Habitat, and is made up of five former SCHEMe members. I was one of the original members of SCHEMe, and myself and four other members resigned from SCHEMe on October 23 because we could no longer work effectively to obtain shelter within SCHEMe's preferred course of action. I'll explain why a little later.

SCHEMe's plan

SCHEMe is presently calling for shelter to be established in the Federal Building on Capitol Way as soon as possible. As you may recall, the Low Income Housing Institute of Seattle (LIHI), a nonprofit housing advocate, obtained approval to develop the controversial building from the feds through the McKinney Act last summer. The Federal Building was targeted by SCHEMe for shelter during the Sylvester Park encampment last March, and the Department of Community, Trade, and Economic Development hooked SCHEMe up with LIHI for badly needed technical assistance. LIHI received an award letter for the Federal Building last July, but is still waiting to receive the deed from the Housing and Human Services division of the federal government's General Services Administration. LIHI will probably receive the deed this month.

LIHI had originally planned to convert the Federal Building into 37 units of transitional housing, but downsized this plan to 20 units in the face of a small high-powered opposition force led by Mayor Bob Jacobs. Then, LIHI applied for the Fleetwood building on 7th Ave. for 43 units of permanent housing, which was approved by Olympia's city council in September, and, more recently, by the Thurston County Commissioners this past month. (See the November 15 Olympian article "County eyes grant for shelter," page C-1, for further details.)

There is a catch with the Federal building that may adversely affect SCHEMe's success to convince LIHI to open it for shelter. Sharon Lee, executive director of LIHI, has already pledged to Olympia to develop "appropriate non-housing uses" for the Federal building if the Fleetwood is fully funded by August '95. Considering all the support the Fleetwood project is receiving, and the controversy surrounding the Federal building, incentive for LIHI to respond to SCHEMe's demands would appear to be less than favorable. Despite the odds, SCHEMe's homeless membership is rallying quickly due to the desperate need for shelter, and could become a force to be reckoned with if they can garner community support.

SCHEMe is presently holding prayer vigils from 7 PM to 8 PM nightly at the Federal building. At press time, a sign had been hung at Bread and Roses which said "Prayer Vigil to be held at the Federal building every day until opened for the homeless." A "Blessing Ceremony" had been scheduled for November 27th at 4 PM. Other actions are being discussed. For more information, you can contact SCHEMe at 352-9834.

Emergency Habitat's plan

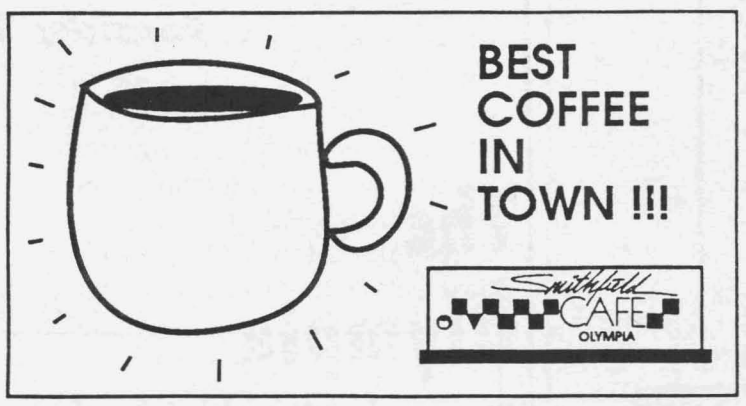
Emergency Habitat's five members broke away from SCHEMe when it was clear that SCHEMe's homeless membership would not be deterred from their single-minded drive to obtain the Federal building. They preferred instead to find another site, develop a proposal for a resident managed shelter, and oversee the shelter's management and funding with the assistance of another 501 (c) 3 nonprofit group. It's a lot less dramatic than SCHEMe's plan, but city officials have given Emergency Habitat some favorable feedback, and they are ready to at last publically acknowledge and affirm the critical need for additional shelter this winter.

Emergency Habitat has since identified two possible shelter sites, and applied for a $15,000 United Way grant specifically earmarked for shelter and/or food. Bread and Roses has agreed to be a 501 (c) 3 sponsor, and a video production showing how a self-managed shelter in Seattle works is being prepared to demonstrate how efficient and cost effective these nonjudgemental, self-managed shelters really are.

Finding a site is Emergency Habitat's biggest obstacle right now. If you have any information regarding buildings for night time shared use, or other structurally sound buildings not being used, please call 352-5780.

That's it. Try and stay warm, everyone. ◆

The WILD SIDE NATURE STORE
MON-SAT 10:00-5:30
Field Guides - Checklists
Bird Recordings
For Your Own Backyard or Around the World
507 Washington Street SE
Downtown Olympia
206-754-8666



SAN FRANCISCO STREET BAKERY
organic grains
1320 san francisco NE olympia 753-8553

FANTASTIC SELECTION OF RECORDS, TAPES, COMPACT DISCS & INDEPENDENT RELEASES
SPECIAL ORDERS WELCOME
WE REMEMBER MOVIES FROM AROUND THE WORLD
357-4755
WESTSIDE CENTER
DIVISION & HARRISON

UFW Moves Again at Table

Submits Secret Ballot Election Proposal

CSM Worker Organizing Committee

Date: November 8, 1994

As many of you know, we have been in "discussions" with U.S. Tobacco and Chateau Ste. Michelle since August. We write to clarify and update our position.

The UFW and the Chateau Ste. Michelle Worker Organizing Committee firmly believe that the only fair solution is immediate recognition and good faith bargaining because of the company's seven-year denial of union rights to its farm workers. The enclosed information on the winery's campaign during the 1994 season, we believe, provides sufficient evidence for our position. In short, the company has ruined free and fair electoral conditions. No remedial steps will rehabilitate these conditions.

Nevertheless, we have always stated that everything is negotiable. We agreed to consider a card check election, where a neutral third party would determine recognition based on signed union authorization cards. The National Labor Relations Act recognizes card check elections as a legitimate way to determine recognition, and numerous corporations, including Boeing, General Motors, and, most recently, Levi Strauss, have used card check elections.

Furthermore, the UFW and the Committee agreed to determine union recognition through a secret ballot election, if the winery took steps to rehabilitate free and fair electoral conditions. For example, the dismissal of Tony Mendez, the winery's anti-UFW consultant, is necessary to have a free and fair election.

On Wednesday, November 9, the UFW and the Committee submitted a proposal to the company that called for a secret ballot election supervised by a neutral commission and suspension of the boycott in exchange for interest arbitration on the first contract.

Our experience teaches that only economic pressure wins contracts. We believe that the winery is at the table because of economic pressure. If we suspend the boycott, we must be guaranteed a fair contract.

We consider interest arbitration critical to this proposal. Our goal is a fair union contract, not an election; we have won hundreds of elections in California, but thousands of workers do not have contracts. Our experience teaches that only economic pressure wins contracts. We believe that the winery is at the table because of economic pressure. If we suspend the boycott, we must be guaranteed a fair contract.

Therefore, if the UFW prevails in the election, the parties would bargain for a designated period. If the parties failed to reach agreement, a neutral commission, using "baseball-type arbitration," would select the most reasonable of the two proposals. The governing standard for "reasonableness" would be the best UFW wine-grape contract in California. Since winery CEO Allen Shoup has repeatedly written that his company provides better working conditions and wages than any UFW contract, this standard should be acceptable to the company.

We have moved twice from our position of immediate recognition and bargaining. In contrast, Chateau Ste. Michelle has not moved from its position of a secret ballot election, firmly rejecting immediate recognition and a card check election.

If the winery refuses to accept the essence of this proposal, we will announce our boycott of Skoal and Copenhagen snuff tobacco, the primary products of parent company US Tobacco.

CSM Worker Organizing Committee is David M. Martinez, Rosalinda Guillen, Kurt Petersen.

UNITED FARM WORKERS OF WASHINGTON STATE, AFL-CIO
Washington Regional Office of Cesar E. Chavez
United Farm Workers of America, AFL-CIO: P.O. Box 1056, Sunnyside, WA 98944 • (509) 839-4903 fax (509) 839-3870

Boycott U.S. Tobacco-owned wines Chateau Ste. Michelle, Columbia Crest, Farron Ridge, Snoqualmie, and Allison Combs ◆

UFW SECRET BALLOT ELECTION PROPOSAL

1. Election by Secret Ballot

- Company Neutrality Clause: the company commits not to campaign nor to employ consultants or agents to campaign against the UFW.
- Union access and other provisions to ensure fair campaign.
- Voter eligibility includes:

- List of vineyard employees as of January, 1994 (date of first signed UFW authorization card in 1994). The Union must see and the parties must agree on this list prior to any election agreement.

- Named worker-plaintiffs in 1992 lawsuit against Stimson Lane, Ltd. and U.S. Tobacco who were fired for union activity .

- Other workers who the Union contends (l) would be regular workers, if not in part for union activity, or (2) were terminated or not re hired in part because of their union activity will be determined by Commission in an expedited process.

2. Five Person Neutral Commission

- Ability to respond and make whole violations throughout process.
- Empowered to decide on complaints during period starting from January, 1994 (date of first signed UFW authorization card in 1994) through signing of contract.

The company has denied that it has campaigned against the UFW so they should not fear the commission examining this period.

- Remedy for company violation of agreement not to campaign against the UFW is card check election.
- Remedy for significant company violation of agreement not to campaign is immediate recognition and bargaining order.

3. Binding Interest Arbitration on Contract

- Baseball-type arbitration instituted after 30 days of bargaining. Period may be extended by mutual agreement of parties.
- Governing standard for interest arbitration is the optimum UFW wine-grape contract.

Since CEO Allen Shoup has repeatedly written in correspondence that his company provides better working conditions and wages than any UFW contract, this standard should be acceptable to the company.

4. 30 Day Suspension of Wine and Spit Tobacco Boycott

The Union commits to suspend boycott for thirty days. The Union will reevaluate suspension after this period. If the company is not in material breach of agreement, the suspension will continue.

TRADITIONS FAIR TRADE
Cultural Crafts Offered Through Trade Relationships That Value Fairness
'Economic Votes For A Cooperative Marketplace'
421 Water St. SW, Olympia 705-2819

A Time for Education, Not Legislation

Curt Pavola

It seems legal progress walks hand-in-hand with social progress. While many people perceive our lawmakers as community leaders charging ahead of the pack on social issues, more often than not they practice the fine political art of following. They follow societal trends, legal precedent established by neighboring jurisdictions, and, especially these days, opinion poll percentages.

After decades of social progress in building understanding and acceptance, or at least tolerance, affectional minorities (gay men, lesbians, bisexuals) and our families and friends have begun a fairly broad-based movement of legal reform. In an increasing number of cities, counties, states, and federal agencies, discrimination against individuals based on their affectional orientation is strictly prohibited.

Whether it be at the workplace, the real estate office, public accommodations, or the insurance broker, public policy has been catching up with public opinion in guaranteeing equal opportunity. Even the local and state initiatives seeking to codify legalized discrimination against lesbians and gays have failed, either at the ballot box or through court challenge. Where elections have nullified existing legal protections, the results usually indicate communities nearly equally divided on the issue, virtually inviting a rematch.

But with politicians so insistent on positioning themselves ahead of the public's mood, this year's election raises serious questions about continued legal progress in the near term. In what appears to be a national referendum on Congress the institution--unresponsive, out of touch with constituents, unwilling to pursue internal reforms--the minority party was swept into the majority by voters looking to clean house. Along with this reform vote, however, came a number of new congresspeople, as well as some incumbents now empowered with leadership positions, who hold fast to their traditional prejudices, which they seem unwilling to reform.

It is apparent that the new Republican majority will not pursue legal equality for gays and lesbians. It is possible that they may indulge the prejudices of their more heterosexist members and attempt the passage of legislation codifying discrimination in any number of areas. Progress at the federal level as well as in some states that experienced the Republican sweep is stalled, at least for the next two years.

Even though the Republican leadership doesn't sense the need for protective legislation, gay people still lose jobs, are evicted from housing and public places, and face unequal legal rights to insurance and other benefits. The needs of affectional minorities and our families have not evaporated as the sun shines on the Republican party; and neither has the intensity of our growing movement's commitment to equality, civility, and fairness.

Now is the time for civil rights organizations and concerned citizens to champion the needs of affectional minorities in the educational arena...to build upon the 76 percent of Americans who feel gays should not be discriminated against in terms of job opportunities...to add to the 57 percent of Americans who say they will support the extension of civil rights laws to gays and lesbians...to eliminate the view held by nearly half of the public that gays and lesbians are seeking "special rights."

Now is the time for civil rights organizations and concerned citizens to champion the needs of affectional minorities in the educational arena. Now is the time to build upon the 76 percent of Americans who feel gays should not be discriminated against in terms of job opportunities. Now is the time to add to the 57 percent of Americans who say they will support the extension of civil rights laws to gays and lesbians once they hear that we are not already covered by current statutes. Now is the time to eliminate the view held by nearly half of the public that gays and lesbians are seeking "special rights."

If our Republican congressional leaders misunderstand the reform vote of the people as an endorsement of anti-gay sentiment, they may walk hand-in-hand down a legal path detrimental to our future. If they mistake the hostile views of some of their more activist party members as reflecting the average American voter, they may hop aboard a train headed for bygone times.

It's up to all of us to give voice to the majority of Americans who value civility above divisiveness, equality above discrimination. Educate, educate, educate. Let's make sure the trend toward an understanding, accepting America is too grand for our lawmakers to ignore.

Curt Pavola is Co-Director of Lavender Action. ◆

(Back to the Future, cont.)

So far, the only people whining for public school prayer are Christians and fundamentalist Christians. Make no mistake: their sole purpose is to advance their reactionary agendas via taxpayer money. If you doubt it, run this simple test: the next time you hear someone espousing "school prayer," ask them how comfortable they would be with school prayer from the following faiths:

Jehovah's Witnesses, Roman Catholicism, Buddhism, Shintoism, Hindu faiths, Pagan faiths, the Native American faiths, Afro-Caribe faiths, Nation of Islam and Islam (especially Islam), just to name a few.

I guarantee you an interesting response.

Moreover, they had official school prayer until 1962, and I saw the society that was so "moral." I ain't impressed. The Supreme Court did the right thing in 1962, and that ruling *should* stand unequivocally. We'll see if the Reagan-Bush appointee-dominated Court has the guts to uphold it.

• As when the Emperor was elected in 1980, homophobia, racism and other forms of bigotry will remain "acceptable." White men are angry, and more than a few white women and children. They don't like having to watch their God-given right to free speech in the workplace or elsewhere. Once affirmative action is killed once and for all, there'll be no damn uppity people of color to compete for jobs; time we got rid of those racist quotas and set-asides that screwed over good, qualified white people trying to feed their families. Likewise, welfare will be "reformed" out of existence. Two years and you're out, job or no job, child care or no, education or no (which the Government won't pay for). Get up off your ass, pull yourself up by your bootstraps and no excuses. Classrooms we're short of, but prison cells a-aplenty with more a-buildin'.

Well, we've been doing this for years, and it ain't worked. Since 1984 the Democratic Party has decided that the way to get elected is to forsake traditional ideals and coalitions, and act like Republicans. The trouble is, Republicans are better at being Republicans, and people know it. The one benefit of this election is that now, the Democrats—locally and nationally—have nothing to lose (unless a series of miracles happens, Dole/Kemp for president in '96). So, they should learn from the past several years and realize that acting like Republicans don't work. Instead, they ought to go back to acting like Democrats. That means publicly and consistently denouncing the Contract on America, proudly standing up for the Great Society. I'd look those Republicans in the eye and *Hell yes?* More voters registered, more people with skills and jobs, more people with a sense of somebodyness, a vote and/or a taxable income or mortgage. Don't forget—all those black and other Republicans of color wouldn't be there *without* the Great Society. Are you begrudging them their long shot at the so-called American Dream?

I have very little faith in our current process. Why do I vote? I vote because too many good people died—or got messed up real bad—so that I could. I *cannot disrespect them, their work or their memory by boycotting the voting booth.* Even now a vote is power, and we need all the power we can get?

What to do?

Act like Democrats again. Rebuild old coalitions and create new ones. Renounce bigotry and embrace diversity. Above all, stop trying so hard to get elected and start back to doing what's right—even if it loses votes in the short term.

See ya in '96. ◆

(Vox, continued)

on Numero Uno, eat meat, and be perfect just the way I am.

You people on the left; you better think about this for a moment or so. What does your side have to offer you? Cynicism, despair. Most of your crowd is broke, so the food is usually lousy. The so-called 'progressive left' looks like a bunch of pretentious, humorless, self-righteous moralizers constantly whining about how they're oppressed from where I'm standing. And all's they want to tell you about is how you had better educate yourself about what a goddamn sexist, racist, politically incorrect, meat-eating creep you are. Half of 'em are in therapy, for Chrissakes. Sheeeit, who needs it?

Yep, I'll never have to look for my shadow again. It's high noon forever with the GOP, and if you were smart, you'd get on the bandwagon, too. Remember—always right, and no guilt whatsoever.

Whattaya waitin' for? ◆

WORKS IN PROGRESS HISTORICAL CALENDAR

★★ DECEMBER 1994 ★★

"It's ironical that American with its history of injustice to the poor, especially the Black man and the Indian, prides itself on being a Christian nation."

James Cone

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
Christmas date unknown It's well known that Christ probably wasn't born on December 25. It was during the early 4th century that the Roman Church adopted this date "because people were used to calling it god's birthday": Norsemen celebrated Yule, the birthday of Frey; the Greeks, the sun-festival of Helia; the Romans the Mithraic (leading rival of Christianity) festival called Birthday of the Unconquered Sun. The eastern churches refused to adopt this date until 375 A.D. and the Jerusalem church did not recognize it until the 7th century.		December was the tenth month of the old Roman calendar NOVEMBER S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 JANUARY S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 ○ full moon ● new moon		**1** 1967- Rosa Parks sits down in Montgomery Alabama 1968- Nation Commission on the Causes and Prevention of vilence condemn as a police riot the actions of Chicago police during the Democratic Convention in August	**2** ● 1859- John Brown hanged in public square, Charleston, VA. Leaves note indicating that only by using blood can the U.S. be rid of slavery 1806- Pres. Jefferson asked Congress for ban on all slave importations to the U.S.	**3** 1990- Supreme Court tightens rules concerning police interrogation of suspects. The court voted 6-2 that once such a person has requested a lawyer, no questioning could take place until the lawyer was present
4 1851- A workers' rebellion in Paris protests the seizure of power on Dec 2 by Napoleon, who latter suppresses the uprising and suspends the vote, muzzles the press and forbids freedom of assembly and speech	**5** 1985- Brown and Williamson Tabacco Co. wins suit against CBS. Jury awarded B&W $5,050,000 for the comment that cigarette makers were liars and were luring children into smoking 1992- The new Seattle Art Museum opened	**6** 1957- AFL-CIO members vote to oust the International Brotherhood of Teamsters because it'sdominated by corrupt elements 1973- Gerald Ford sworn in as vice president, first to take office under the terms of the 25th Amendment	**7** 1661- Parliament forces Massachusetts to suspend law that imposes harsh penalties on Quakers and other religious nonconformists 1835- Pres. Jackson requests end of mail circulation for anti-slavery publications	**8** 1886- AFL organized from Federation of Trades and Labor Unions 1962- Strike called by International Typographical Union shuts down 9 newspapers in New York City. 1980- John Lennon killed outside his apt.	**9** 1975- South Boston High School was placed under federal court receivership by Judge W. Arthur Garrity after charging the Boston School Committee with failing to implement a court-ordered busing plan to desegregate	**10** 1919- Coal mine stike ends with union accepting Pres. Wilson's settlement of pay increase of $14, and no increase in coal prices 1869- Wyoming Territory 1st to give women the vote
11 1961- U.S. Supreme Court reversed convicion of sixteen sit-in students who had been arrested in Baton Rouge, Louisianna 1816- Indiana is admitted to the Union as a free state, with slavery forbidden	**12** 1961- MLK, Jr and 700 demonstrators arrested in Albany, GA in5 mass marches on city hall to protest segregation 12-1961- Police use tear gas and leashed dogs to stop demonstration by 1,500 blacks in Baton Rouge, Louisiana	**13** 1763- Mob of settlers attack the non-belligerent Indians of Lancester County, PA 1990- Arthur Shawcross sentenced to 250 years for killing 10 women in Rochester, N.Y. He was on parole having strangled two children in 1972	**14** 1819- Alabama enters the Union as a slave-holding state 1859- Georgia acts to maintain its slave population. A new state law no longer allows a will or deed to grant freedom to slaves after an owner's death	**15** 1890- Sitting Bull shot and killed in S. Dakota following skirmish w/ troops 1835- Settlers in Texas announce they intend to secede from Mexico rather than give up their "right" to slavery, which Mexico had abolished	**16** 1987- Michael Deaver found guilty on 3 of 5 counts of perjury stemming from his lobbying activities.He lied to House subcommittee and to a federal grand jury. He was later sentenced to a three-year suspended sentence	**17** ○ 1859- Georgia state legislature declares any African-American indicted for vagrancy to be sold 1962- US Communist Party convicted by federal jury of failing to register as an U.S.S.R agent and fined $120,000
18 1688- King James II flees to France. During his short reign, he had antagonized almost all factions in England by his absolutist acts, his militant Catholicism and his disregard for the traditional civil liberties of the English people	**19** 1837- Congress renews gag rule that disallows the presentation of anti-slavery petition 1984- 27 miners killed by speedup in Orangeville, Utah mine disaster 1975- U.S. covert aid to factions in Angola was cut by the Senate	**20** 1780- England declares war on the Netherlands 1828- The Georgia legislature enacts a bill declaring the laws of the Cherokee Indians to be null and void after June 1, 1830 1905- 11 day general strike in Russia	**21** 1866- Gen. Connors declares Indians living north of the Platte River "must be hunted like wolves". Organizing a three-column march in Dakota, his orders are to attack and kill every male Indian over the age of 12.	**22** 1869- Georgia is denied representation in Congress and full statehood as well as being reintroduced to military rule until it ratifies the 15th Amendment 1919- United States deports 250 alien 'radicals'	**23** 1852- The Chinese of SanFrancisco turn out to witness the opening of its own theatre, the1st in U.S. 1617-English Crown institutes a penal colony in Virginia to receive habitual criminals exiled from their native country	**24** 1865- 6 men, most of them veterans of the confederate Army, organize a secret fraternal society in Pulaski, Tenn.: the Ku Klux Klan 1851- A huge fire in the Library of Congress destroys 35,000 volumes
25 1865- Illinois: Chicago opens the stockyards and changes the business patterns of the prairies 1837- Gen. Zachary Taylor defeats a group of seminoles at Okeechobee Swamp, Florida during the Second Seminole War	**26** 1848- William and Ellen Craft escaped slavery in Georgia. Mrs. Craft impersonated a slaveholder and Mr. Craft assumed the role of her servant 1956- AFrican-Americans in Birmingham begin mass defiance of Jim Crow bus laws	**27** 1990- San Francisco became first city to regulate use of video display terminals in the workplace. Workers must be given 15 minutes of alternate work for every two hours at a terminal if there are no regularly scheduled breaks	**28** 1963- 500 African students, from in vaious Russian colleges and institutes, riot in Moscow's Red Square. They claim that a student from Ghana was killed by Soviet police to prevent him from marrying a Russian girl	**29** 1890- Wounded Knee massacre of Oglala Sioux, Pine Ridge, SD 1925- Trinity College renamed Duke University by the Board of Trustees to meet the terms of a $40 million trust fund established by James B. Duke, the Tobacco millionaire	**30** 1936- United Automobile Workers Union stages "sit-down" strike at the Fisher Body Plant Number One in Flint, Michigan for recognition and involves 40,000 workers directly and 110,000 indirectly. Ends Febuary 11, 1937	31 1775- Alarmed by impact of the Dunmore proclamation, Washington reversed himself and authorized the enlistment of free blacks 1964- 23 thousand U.S. troops in South Vietnam

★ *"The meaning of America is the possibilities of the common man"* ★

W.E.B. DuBois